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*Martis xxv<sup>to</sup> die Januarii, 1680. Annoque  
Regni Regis CAROLI Secundi, Angl<sup>i</sup>,  
Ec. xxxii<sup>to</sup>.*

**U**Pon the motion of Sir *John Lawrence*, Kt.  
and Alderman, This Court doth desire  
*Mr. Turner* to print his Sermon, sometime since  
Preached at the *Guildhall-Chappel* before the  
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*Wagstaffe.*

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*TESTIMONIUM JESU;*  
Or, THE  
Demonstration of the Spirit,  
FOR  
The Confirmation of Christian Faith,  
and Conviction of all Infidelity.

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A 4  
S E R M O N  
Preached before the Right Honourable  
THE  
LORD MAYOR and ALDERMEN  
OF THE  
City of LONDON,  
AT THE  
GUILDHALL-CHAPPEL.

---

By *BRYAN TURNER*, B. D. Rector of *Sal-  
derne, Oxon*, and Chaplain to the Right Ho-  
nourable, *CHARLES*, Earl of *Carlisle*.

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L O N D O N,  
Printed by *S. Roycroft* for *Walter Kettleby* at the *Bishops-  
Head* in *St. Paul's Church-yard*, 1681.



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By JOHN VERNER, B.D.  
Dean of the Cathedral to the Right Honourable  
CHARLES, Earl of Cambridge

LONDON  
Printed by J. Knapton, at the New Church in St. Dunstons Church-yard, 1704.



REVEL. XIX. 10.

*And I fell at his feet to worship him, and he said unto me, See thou do it not : I am thy fellow Servant, and of thy Brethren, that have the Testimony of Jesus : Worship God,*

*For the Testimony of Jesus is the Spirit of Prophecy.*



Hether St. *John* here was through Joy transported into too submiss a Reverence ; or, he mistook the Person for Christ, (as the Angels telling him who he was, seems rather to insinuate,) is not needful to determine.

If transported into too submiss a Reverence, such as was usually appropriate to Divine Worship ; then it reads us this Lecture, That on the one hand, *Bodily Adoration* is within the list of Divine Worship, and necessarily due by the Commandment, *Worship God* : and on the other hand, to transfer it to Saints or Angels is Sacrilegious and Idolatrous, *See thou do it not.* Now what bodily gestures are appropriate to Divine Worship, must not be mea-

1 Sam 25:24

fured from the gestures themselves, (for one may fall at the feet of their Superiour without a crime, as *Abigail* did to *David*,) but from the circumstances of Customary time, place, and matter in hand; as when they are tendred upon an Holy-day, in a Temple or Oratory, and when Religion, Prayer, and Devotion, is the matter pretended.

But if the Crime the Apostle was here incurring, was through mistake of the person, thinking him to be Christ; Then it us reads this Lecture, *That bodily adoration intended Right, but mistaken in the object is yet peccant against the Commandment of Worship.* And both these would affright a considerative mind at the peril of *Idolatry* in the Church of *Rome*, where, if the *Host* be not mistaken, the Sense of Mankind must; and if all the Canoniz'd Saints be truly what they are esteemed, yet doubtless no better than the *Angel* in the Text. Neither will the distinction of *θελεια* and *λασπετα* salve the Crime objected in this latter case, seeing there was no room for it in this of the Apostle and the Angel here.

For why could not this Angel have applied the distinction to salve the breach of the Commandment, as well as the Angelical Doctor can? But that when the Circumstances speak Religion, there is indeed no distinction at all. But 'tis the importance of the last words I design to consider,

*For the Testimony of Jesus is the Spirit of Prophecy.*

Which words are a reason, why the *Angel* was the Apostles fellow Servant, &c. For whosoever by the *Spirit of Prophecy* revealed the Divine will, was concerned in the common *Testimony of Jesus*; because all Prophecy (truly so called) had *Jesus* and his *Interests* for its grand Subject; therefore whosoever was employed therein, whether

whether Angel to Man, or one Man to another; whether before or after the exhibition of Jesus, were (as to that employment) *fellow Servants*, and had the *Testimony of Jesus*: though subpana'd to it, as *Balaam* was, by that Power that could give the man the Spirit of Prophecy, as well as his *Ass* the Gift of Speaking. And so much may serve to account for the words, as they are a reason why the Angel was the Apostle's fellow Servant, and of his Brethren. I shall now consider them as a distinct proposition; *The Testimony of Jesus is the Spirit of Prophecy*; which in logical order is to be placed thus, *The Spirit of Prophecy is the Testimony of Jesus*. Numb. 24. 2. &c.

Not discussing the variety either the word *Prophecy* or *Testimony* may admit in their significations elsewhere, I shall take them here (as I judge they ought to be) in their most obvious and primary sense. After Christ's Exhibition, the Propheticall light shone clearer, even to discover the

obscurity of its own former shades: so that in this illustration of the former ancient Prophets, did the latter Spirit of Prophecy very much consist; and hence in Apostolical days to Prophecy, is to explain the intended or Evangelical meaning of the Old Testament. 1 Cor. 14. 1, 2, 3, 4, 5, 13, 19, &c. hence the phrase, *Liberty of Prophecy*, &c.

A *Testimony* is a declarative proof to make good his cause for whom it is produc'd.

*Prophecy* most properly implies two things; First, *Revelation of the Divine will or mind*; and, Secondly, *Prediction*; which latter is annex'd to the former, as a sign or rational evidence of the Truth and Divinity of the Revelation: For God offers no Revelation to Mankind, but upon grounds of rational satisfaction that it is from himself, i.e. under some convictive Characters of *Divinity and Truth*.

Now *Prediction* is this Character annex'd to the Revelation as a Seal for humane Satisfaction, that 'tis Divine, or from God himself. This being a presumptive Rule with Humane Nature, That *what God says is* indu-



indubitably true, and what he commands ought instantly to be obeyed: (And 'tis upon these grounds of Natures allowance that all divine Revelation is founded;) But that which convictively proves the *Word* or *Revelation* to be Divine, is the determinate prediction of things future not necessary in their causes.

Exod. 7. 16,  
17, 18, &c.

1 Kin. 22. 25,  
28.

1 Sam. 10. 2, 3,  
4, 5, 7.

Thus, that *Pharaoh* should let *Israel* go, was the Revelation; and that *Moses* would at such a time work such a Wonder, was the *Prediction*, i. e. the Sign given to prove the Revelation from God. Therefore his Wonders are called *Signs*; not only because Wonders or Miracles (for all Prophetical Signs were not so,) but because presignified; and therein, when fulfilled, Significators of Divinity in the Revelation.

Seeing then, that the Revelation (which I conceive is alwaies a Precept or Prohibition, with Promises or Threatnings annex) in its acceptance with men depends upon Prediction, as the Commission doth upon the Seal. *The Spirit of Prophecy*, is most properly the *Spirit of Prediction*; or that *Spirit* which can confirm the Revelation by foretelling *Futurities* of a contingent nature, i. e. things only within the sphere of *Omniscience*. For I judge the weight of this Text lies here, and not in the abstract notion of Revelation, as the late *Traſt* upon it seems to apprehend.

And this being premised for the sense I take the words in, every word in the *Proposition* seems pregnant with a peculiar Observation, which I shall offer you in these Three *Particulars*.

*First*, The Spirit of Prophecy is the *Testimony of Jesus*, i. e. his, and none beside.

*Secondly*, 'Tis not the Person employed, Man or Angel, upon whom the validity of this Testimony depends; but 'tis, *The Spirit of Prophecy*.

*Thirdly*,

*Thirdly*, That primarily and above all others, the Spirit of Prophecy is, *The Testimony*.

This last, because little considered by any, that I have seen, or not so much as the Argument in my apprehension deserves, is that I mainly intend; and therefore without occurring to all the Objections I foresee in the two former, I shall dispatch them briefly.

First, The Spirit of Prophecy is the Testimony of *Jesus*: so peculiarly his, that it never was produced to abet any cause or interest, but his, and what related to it.

The first time the Spirit of Prophecy appeared in the World, was in the concerns of *Jesus*; to foretel his coming, and his undertakings, *The Seed of the Woman shall break the Serpents head*, Gen. 3.15.

'Tis true, the Divine Spirit before reduc'd the Creation into order, when it *moved*, or *brooded* upon the face of the Waters, and as that word imports, *hatch'd* the World into a lively form; but this it did as a *Spirit of Power*, not as a *Spirit of Prophecy*. Gen. 1.2.

When it exerted it self as a Spirit of Prophecy, from first to last it treated solely of *Jesus* and his Interests, such as were either antecedently, concomitantly, or consequently relating to his exhibition and undertakings: as all things relating to his Church in all Ages, or its Enemies, were; as in *Egypt's* case, the Nations, the four Monarchies.

Whether this Spirit stept abroad into the Heathen World; as in the *Balamitick*, and *Sybilline*; or it confin'd it self, as generally, to the *Patriarchal* and *Israelitish* part, as in the *Prophetical Oracles*; its chief Errand was, to give Testimony to *Jesus*, and mentioned other matters (as *Cyrus*, the Nations, the four Monarchies) for the connexions sake of him and his Church?

The

The grand Objection that I here foresee, is that of the *Heathen Divinations*, in matters where *Jesus* or his Interests were unconcerned; but sure, would the limits of this Discourse permit, they might all be shewed to fall much short of the *Spirit of Prophecy*. For,

Gen. 20.

First, Premonitions by Dreams, either in the first Ages or our own, (which I will not absolutely reject,) I esteem no other, than the Preventive acts of a gracious Providence; the like to which may by wise men be observed in other various Instances of common life, which naturally awaken the Mind to caution and reflection; but will not amount to the *Spirit of Prophecy*: or else, if ever they arose to the dignity of that title, it will be found they were in order to the Testimony of *Jesus*; as *Abimelechs* might be shewed to be: for I can never think that any other causes, besides what related to him, (as *Sarabs* did) should be vouchsafed the honour of so divine a Testimony. *Isai.* 41. 21, &c. Chap. 43. 9. and Chap. 44. 7. 24, &c.

Secondly, Humane prudence may conjecture, and sometimes hit it; it cannot *certainly foretel* future Contingencies without this Spirit.

Thirdly, Angelical Sagacity may with great probability foresee Contingencies near at hand; when once conceived, and animated in the womb of Second causes; (as the issue of a Battel, or a cause depending;) but this presaging faculty of Angels, whether good or bad, is ever defective in two properties requisite to the *Spirit of Prophecy*. First, In the *certainity* of their foresight. Secondly, In the *distance* of the things fore-seen. For defect in *Certainity*, the most renowned Heathen Oracles were generally ambiguous, thereby to salve their Reputation, be the event what it would. And for defect in *Distance* they were seldom I think, or never consulted, but about the success of a Actions already on the Wheel,  
or



or prepared for: And I suppose these two Considerations may help us to account for all the arts of Heathen Divination; for why might not a prudent man, that understood the temper and interest of both Armies have satisfied young *Pompey* the night before the *Pharsalian* field, as well as the Witch of *Thessaly* by her familiar *Demon*? *Lucan. lib. 6.* especially if acquainted with *Daniel's* Prophecy (as no doubt the Devils were) concerning the *Fourth Monarchy*, which now call'd for its proper head in *Cæsar*, and was inconsistent longer under *Pompey's* Cause, i. e. the *Senates*.

Fourthly, How far soever into the future the *Contrivances* of Men or Angels may succeed without this Spirit of Prophecy, yet in all such matters two things are observable: First, That the last results of such plots and contrivances, proved ever something beside, if not contrary, to the grand intendment of the Projector: of which instances in all politick Gests recorded, are innumerable. Secondly, The most projecting Politician, abstracting from this Spirit, ever found some link in the Chain of his Contrivances broken; which he was forced to piece up anew, as the circumstances of his affairs would permit.

And to let all men see, that only the All-seeing Councils of God shall stand, all other Consults even at their height have fallen, as in the Four Monarchies; whereof the best account that can be given is, that the utmost created Foresight is short and defectible, and therefore the best laid Projects subject to defeat.

Whereas the unerring *Spirit of Prophecy*, is both certain, and extended to the most distant futurity: so that it has determinately foretold (*ex.gr.*) the rise and fall of the Four Monarchies, that so it might make \* way for *Jesus* and his everlasting Kingdom.

Fourth Monarchy, did in all reason oblige it to submission, as to the Ordinance of Heaven.

Lastly,

\* For the Communication the World enjoyed by being under one Monarchy, did extremely facilitate the Gospels propagation; and being foretold to be in the

Lastly, (what looks with the face of the most difficult Objection,) the Oracles and Divinations of the Heathen; (for I shall say nothing of our Astrological vanity,) were apparently acted by the Sophistry of evil, Men or Angels, and were as far below the *Spirit of Prophecy*, as *Liege-du-main* is of working of Miracles.

And that the Prince of Devils, though so ambitious to be like God, could never reach the Spirit of Prophecy, this to me is a demonstration, *viz. That in the daies of his celebrated Oracles (when it was properest,) he has*

*not foretold the coming of some successful Antichristian Power (as the Papal or Mahometan) under the Character of a divine Institution.* For certainly this he would have done, had not the ability of his own Spirit fail'd him, both as to the *certainly* and *distance* of such a contingency; because nothing imaginable could have bruised the heel of the *Womans Seed* so dangerously, confirmed *Gentile Idolatry*, and staggard'd the Faith of Mankind so effectually as this; by confronting a testimony for *Antichrist* out of the Heathen Oracles, as good as that for *Christ* out of the Old Testament Prophecies.

The boldest attempt in a determinate Prediction that I remember amongst the Heathens, is that mentioned by *St. Austin, de Civit. lib. 18. cap. 53. Excogitaverunt nescio quos versus Græcos, tanquam consulenti, cuiusdam divino Oraculo effusos, ut Coleretur Christi nomen per 365 annos; deinde completo memorato numero annorum, sine morâ sumeret finem.* This, as he in the next Chapter computes, should have been fulfilled in the Consulship of *Honorius* and *Eutychianus*. Whether it was *Oraculum demonum aut figmentum hominum*, he assures us not. To me it seems grounded on some Opinions of the Primitive Christians, concerning *Antichrist's* appearance; but how miserably it fail'd, *St. Austin* observes, that in the very year *Gaudentius* and *Jovius* overthrew the Temples of the Heathen gods in *Carthage*; *Et plurimi Christiani facti qui tanquam verâ illâ Divinatione revocabantur à fide, postquam eam completo eodem annorum numero inane irridendamque viderunt.* De Civit. lib. 18. cap. 54.

And therefore all that the Serpent can do in this matter is, to play the *after-game* as subtilly as may be, and inspire *Mahomet* when he finds him *Enthusiastick* and amongst a People fit for delusion, and so to club to perfect the Imposture: or else, to transform himself into an Angel of Light; (the only way to mischiefe the Christian Church) as the Bishop of *Rome* doth him-

himself into the *Catholick*, or a *Jesuit* himself, into a Christian; or a *Quaker* himself into a man of Perfection.

And because I may not scan every objected Instance in Heathen Divination, I shall in general only say, that who so affirms any other than the *Divine*, can be the *Spirit of Prophecy*, seems to suffrage with them that blasphemed against him; in leaving no distinctive Character to discern the Holy Spirit by, and so may ascribe to *Beelzebub* what is the *Divine Spirit's* prerogative: And I call this of Prediction the *Divine Spirit's* prerogative, because God in the Prophet puts all other Diviners upon this Test. *Isa. 41, 21, &c. Produce your cause, saith the Lord, Bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shew us what shall happen; let them shew the former things what they be, that we may consider 'em, and know the latter end of them, or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods.*

See *Isa. 47. 3, 4, 5, 6, 7.*

Allowing then, that the sphere of *Jesus's* Interests, is as large as the concerns of his Churches in all Ages; the Prophecies of *Enoch, Noah, Jacob*, and Others, before his Incarnation; or of *Agabus, St. John*, and Others after it, make no Objection against this Truth, That the Spirit of Prophecy is the Testimony of *Jesus*, and nones else: so that no cause distinct or opposite to his can produce it; all divine Revelation centring in him; to which give all the *Prophets* witness: 'tis therefore called the *Spirit of Christ in the Prophets*, *1 Pet. 1. 11.* and 'tis observable, when this Divine Spirit was to convince the World of Sin for not believing; it silenc'd all the *Oracles* in the World both true and false, I mean both *Jewish* and *Heathen*, which might be made use of in opposition to the Gospel. And that's my first Observation, 'Tis the Testimony of *Jesus*, i.e. peculiarly, and nones else.

*Act. 10. 43.*

*Act. 16. 16, 17. 19. 16, 19.*



Secondly, 'Tis not the Person employed, Man or Angel, on whom the validity of this Testimony depends: but 'tis *The Spirit of Prophecy*: not only as revealing God's mind; but as predicting to confirm the Revelation; i.e. 'tis the Testimony of *Omniscient Veracity*, or of the *prime Verity*; for nothing can furnish out the *Spirit of Prophecy*, but a Science, and Truth that is indefectible and infinite. (For the account of *certainty* in the Divine Prescience, as to Contingencies, and the products of Liberty, must not be resolv'd into the Decree, as if God certainly foreknew this would be the product of Liberty therefore, because he decreed it, for the Decree makes all Contingencies equally possible, unless we introduce *Fatality*. But the certainty of *Prescience* must be resolved solely into the *Infinity of Science*. *There is no searching of his understanding.* 1sa.40.28.)

So then, whether it be Man or Angel that's acted by the Spirit of Prophecy; whether *Moses* or *Balaam*, *Simeon* or *Caiphas*, it matters not! (contrary to *Maimonides's* Rules about Qualifications,) the Testimony is the *Spirits of Prophecy*, the attestation to the Revelation is made by the *Prime Verity*, and the force lies in the presumptive truth of Nature's concession. *What God says is true*, or as *St. John* expresses it, *If we receive the witness of men, the witness of God is greater.* 1 Joh.5.9.

For all things in the World are true, or false, as they have, or want the Testimony of the *\*Prime Verity*; whether that *Verity* record its Testimony in the settled Laws and Volumes of Nature; upon which the study of Philosophy and all Secular knowledge depends: or in the precepts of Revelation, called for distinctions sake *Supernatural knowledge*, i.e. *therefore* this or that Knowledge is *true* in the nature of things, *because* their causes and effects are apprehended as the first Cause, and the Divine Truth did constitute them. And so in *Revelation*:  
this

\* Thus the Sun evidenceth it self by its own light; and all other things visible, by that illustration of Light it lends them, either transiently as to the Air, or permanently as to some Precious Stones, &c.

this or that created Knowledge and Judgment is *true*, or *false*, which apprehends it according to the word and meaning of the first Revealer, or otherwise.

We see this in Humane affairs, where the grand decision of Truth depends entirely upon an *Oath*; and therefore upon an *Oath*, because an *Oath* is the attestation, or appeal to the *Prime Verity*; which Testimony upon *Oath* being ever esteemed most Sacred (till the Licentious and Atheistical prophaneness of our Swearing Age essayed to unhallow, and make it common,) Therefore it must follow, *That whatever is attested by the Prime Verity itself, is true without any other, or against any other contrary Evidence, (and 'tis this that renders the Faith of Christian Mysteries reasonable.)* Now the Declarations or Revelations of the Spirit of Prophecy, Self-evidently appear to proceed from the *Prime Verity*, because no knowledge but the *Divine* and *Infinite*, can reach the Spirit of Prophecy, *i. e.* can confirm Revelation, by certain Prediction.

And if I mistake not, this wounds the *Leviathan*, who has taken his pastime in these waters of the Sanctuary, and may shew him that Divine Faith may, and ought to be resolved into *Divine Truth*, that so its certainty might be stedfast, as any knowledge in the World; for whosoever may *minister* to this Faith, its relyance must be upon *Divinity* itself: and happy were it, would men consider the grounds of their Faith, that they might with the Apostle amidst all the oppositions of the World stand firm, with a *Nevertheless I am not ashamed, for I* <sup>2 Tim. I. 12.</sup> *know whom I have believed.*

And that Mankind might have rational and satisfactory grounds for Faith in Jesus. The *Divine Spirit* which ever gave Testimony to him, exerted it self both as a Spirit of Omnipotency (in *Miracles*,) and of Omniscience (in *Prophecy*,) to the end Men might believe the

great concerns of Revelation, upon the *demonstrative* grounds of *Divine perfection*.

This I take to be St. Paul's meaning, when he says, *My preaching was not with enticing words of man's wisdom, but in Demonstration of the Spirit, and of power, i.e. of Miracles wrought by the Spirit of Omnipotency, and of Demonstrative conviction out of the Prophets, who appear to have been acted by the Spirit of Omniscience and Truth itself, by the Events answering their Predictions: That your Faith (saies he) should not stand in the wisdom of men, (either the Authority of the Civil State, with the Leviathan; or strong Probability, with Others:) but in the Power of God, i.e. in the Divinity itself; which, when it gives Testimony, Natural light unquestionably concludes it true.*

1 Cor. 2. v. 4.

Verse 5.

ἐν πειθοῖς λό-  
γους, v. 4.

And if it be demanded, which way the Apostle made his *Demonstrations in the Spirit*, I suppose he tells us, v. 13. *We speak not in the words which man's wisdom teacheth (i.e. according to the studied Rules of Arts now in Greece,) but which the Holy Ghost teacheth, Comparing spiritual things with spiritual, (i.e. comparing the Doctrine and Transactions of the New Testament with the Prophecies of the Old:) and hereby the Faith of Jesus is Demonstrated to be Divine, because attested by the Spirit of Prophecy, for in the 9th verse he had quoted the Prophet Isaiah; and so in all his preaching (as Acts 17. 2, 3. and for studying this Demonstration, or comparing the New Testament with the Old, the Bereans are so much commended, v. 11.) and nothing is plainer, than that all the Evangelists, and Apostles, and even Christ himself did thus argue or convince out of the Old Testament Prophets: The force therefore of the Testimony depends solely upon the Spirit of Prophecy: or that 'tis the Testimony of the Prime and Omniscient Verity.*



I must not stay to clear my hand of the *Tractatus Theologico-politicus*, who has resolv'd the *Spirit of Prophecy*, not as St. Peter did, into being *Moved by the Holy Ghost*, 2 Pet. 1. 21. but into the *Crafsis* of the Imaginative faculty; that so you may know him the First-born of the *Leviathan*, and by their *Hypotheses*, whose Scholars both were, even his who resolv'd the Creation of the Universe into the fortuitous concurs of Atoms. *Tract. p. 7, &c.*

Neither may I reflect upon that *Moral Probability*, which some seem to think a sufficient foundation for Faith, further than to say, *That matters reveal'd and confirm'd by the Spirit of Prophecy, are, and ought to be (so far as reveal'd) as certain Truths, as any Demonstrations in the World besides.* I fear not after St. Paul to say, that matters of a Moral and Spiritual nature may be *demonstrated*: taking *Demonstration* not in the confin'd signification which the School of *Heathen Philosophy* affix to it; but in the reality of the thing, and with respect to the end for which *Demonstration* serves, viz. a Proof that creates a knowledge certain and indubitable; and this the *Spirit of Prophecy*, not as revealing, but as confirming Revelation by *Prediction*, doth. Which brings me to the Third and chief design'd Particular.

*Thirdly*, That of all other Testimonies of *Jesus*, the Spirit of Prophecy is *The Testimony*. My meaning is,

There is no such standing, satisfactory, and demonstrative proof of the Divinity of *JESUS's Transactions, Faith and Doctrine*, as the Spirit of Prophecy is.

There are indeed many other Testimonies of *Jesus*, better than most, or any other cause beside his, can produce.

First, The *Testimony* of Angels, both good and bad, the good in obsequious attendancies upon his Birth, his Agonies, his Resurrection, and Ascension. The bad, in flying *Luke 2. 13.  
22. 43, &c.*

Luke 8.28.  
Mark 1.24.

flying Fears, concluding, at least strongly suspecting, by the *Predictions* of the Old Prophets, who it was they now had to deal with in Humane Nature; even *the Holy One of God*, or the *Seed promised* to break the *Serpent's* head.

Secondly, The *Testimony* of Men, both his Friends, and Enemies. His *Friends* extol, adore him, die for him: his *Enemies* of all sorts confess him an extraordinary Person, though a deceiver: as *Celsus*, *Jaliam*, *Mahomed*, the *Jew*, the *Philosopher*, the *Apostate*, the *Impostor*, the *Infidel*: *Mahomed* is kindest of all the rest, for he will allow him to be his *Pew-fellow* in Prophecy, upon condition he may but sit above him. Nay,

Joh. 5.7,8.

Thirdly, There are more venerable Witnesses, than either *Angels* or *Men*, I mean those *Three in Heaven*, and those *Three on Earth*; where, though the Divine Spirit make One in either Three, yet (which I wonder is no more observed and insisted on) the *Spirit* as 'tis in this sence explain'd, *The Spirit of Prophecy*, is (however to my apprehension) *The Testimony*.

Not in preference to the Others consider'd in themselves, but consider'd with reference to Mankind, who are to be Judges of their Evidence; and whose Judging faculties are more susceptible of satisfaction from *the Spirit*, as a *Spirit of Prophecy*, or infinite *Science in truth*; than from the same Spirit in any other way of Evidence: the reason of which I conceive to be this, That the convictions of the *Spirit* in the way of *Prophecy*, or in the display of *Omniscience*, is more directly accommodate to humane Intellect, our faculty of Science, than any other operation of the Spirit is. For the strongest tendencies of Intellect are to the Science of Truth; and therefore acts of Omniscient Truth, are more accommodate to Humane understanding, than acts of Power, Wisdom being that it is more delighted in, than Strength.

If

If any Revelation be from God, by the foresaid Rule of Natural knowledge, it ought to be accepted and submitted to. But whether that which pretends Revelation, be from God, or no ; is the only Question.

Now the Argument from *Miracles* is prest by all, this of *Prediction* by few or none ; but without depreciating the former, I must confess ever since I consider'd it, the latter is weightier and more convictive with me : for I am more fully satisfied, That the whole Series of Scriptural *Revelation* is Divine, because I find all along, the Spirit of *Prediction* interwoven ; than because I read such and such Miracles done. For I find the *Alcharron* pretending Miracles, but not daring to pretend Prediction. So that of all the innate Characters of Divinity pretended to in any written Law, this of *Prediction* is peculiar to the Scriptures.

This therefore is the Proposition I shall insist upon ;

*That the Spirit of Prophecy, not as revealing God's mind only (for that's the Question,) but as predicting to confirm what is revealed, is primarily The Testimony.*

The Reasons I shall at present offer are these Two.

*First*, Because this *Spirit of Prophecy* is that Tally cannot be counterfeited, but may easily be discovered by certain Rules of tryal.

*Secondly*, Because all Ages are equally under its conviction, which they are not as to any other Testimony abstracting from this ; nay, succeeding Ages have the advantage in this, and may rely upon it as that which gives credit to all the rest.

First, Because the *Spirit of Prophecy* is that Tally cannot be counterfeited, but may easily be discovered ; and therefore God gave it to the World to prevent delusion in matters of Revelation.

The



Gen. 3. 15.

1 Joh. 3. 8.

The Intentions of his Mercy to recover Mankind from the Fall, God held forth the faith and hope of, to *Adam* and all his Posterity, in the Promise of a *Seed* that should *break the Serpent's head*, i.e. in the Gospel style, should *destroy the works of the Devil*.

Matt. 16. 1.

But lest the subtil *Serpent* should set up one of his own party, under the specious pretences of *redeeming* Mankind, when the conceal'd intention was to *enslave* them more, God did by the *Spirit of Prophecy* in several Ages so individualize that Redeemer, so precisely foretel his Time, so notifie all his Transactions, that in common reason he might be known from all others; and this want of reason is that our Saviour wonders at in the *Pharisees*, who sought a *Sign* of him! *Ye can discern the face of the sky, but can ye not discern the signs of the times?* i.e. that these are the Times of your expected *Messiah*, presignified by the *Spirit of Prophecy* in the Old Testament? and that ye need no Sign from me to prove it, but the correspondency of my time and actions to their Predictions.

\* As Matt. 18.  
17. and else-  
where.

That the *Spirit of Prophecy* had thus characteriz'd the Person, the Time, the Actions, and Sufferings of the *Messiah*; that this *Jesus of Nazareth* must needs be him of whom *Moses* and the *Prophets* did write, *Joh. 1. 45*. I shall not go about to clear! In this I refer to the Evangelists, especially *St. Matthew*, who still appeals, \* even in *Christ's Miracles*, to what was written in the *Prophets*.

Taking then this for granted; I say, that this *Spirit of Prophecy* was that Tally could not be counterfeited, given therefore by God to prevent delusion in matters pretending to Revelation, and so 'tis emphatically, *The Testimony*.

Not that a lying Spirit could not pretend a *Divination*, as well as a *Revelation*; but that it could not predict a future

future contingent Event, especially remote, so as to adventure on the tryal of Prophecy; and all *Heathen Divination* boggled here.

For 'tis as infallible a Rule, *That none but the Divine Spirit can be the Spirit of Prophecy*: as 'tis, *That remote future contingencies can be clearly foreseen, and certainly foretold by none, but Omniscient Veracity*.

And therefore setting aside the Works of Creation, which found Natural Religion; there's no effect that argues an immediate Divinity for its cause so clearly, as the Prophetical Predictions do; because there are more easie and certain *Rules of Tryal* to discern which is the true Spirit of Prophecy, than any Divine operation after the creation of things.

For wonderful Works may be said to be the products of that energy, which the Creator at first enricht Nature with, and so a \* late Off-spring of the *Leviathan* affirms. But *Prediction* is Self-evidently an immediate issue from the Divinity, *de novo*; which if so, and prest home upon the *Leviathan* and his First-born now mentioned, will shew them other grounds for Christian Faith, and Scriptures, than only the *Authority of God's † Lieutenants*.

Now the Rules to try the *Spirit of Prophecy* by, as I take it, are but these Two.

First, That the thing pretended to be a Revelation from God, (which was alwaies an Injunction or Prohibition with their annexes) had no intrinsecal Evil in it, or necessarily derivative from it, peccant against the Laws of *Morality*, settled in the first Creation, (*i.e.* against Natural Religion, or a former Law reveal'd, and on good grounds accepted as *Divine*;) for God's Laws never contradict one another; neither is his Wisdom so short-

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sighted

\* Quare absolute concludimus, omnia que in Scripturis Vere narrantur contigisse, ea secundum leges Naturæ, ut omnia necessario contigisse. Et si quid reperitur legibus Naturæ repugnare, aut ex iis consequi non potuisse; plane credendum id à Sacrilegis hominibus sacris Literis adjectum esse. Tract. Theo. pol. c. 6. p. 77.

† *Leviath. cap. 36, 37.*

fighted as to set up contrary Institutions of life : and therefore the Christian Law *destroys not* the *Mosaical*, but compleats its imperfections ; *I came not to destroy, but to fulfil, i.e.* to fill up. This is the primary and grand Rule of Tryal : To which mens non-attendance, has at last debauched all Religion, made it a wild and unaccountable thing, and let in that Spirit of Giddiness, that exposes men to *every wind of Doctrine*.

The Second Rule of Tryal is this, That the Revelation pretending from God, and not peccant, as aforesaid, should be confirm'd with a Sign, *i.e.* *Prediction fulfill'd*.

These two Rules brought the whole *Spirit of Prophecy* under trial ; let the *Rabbies*, and they that in this admire them, multiply never so many, I apprehend not that the Scriptures have given us any more, or that reason requires them.

Only Two things are here to be observ'd : First, That in whatever matter it consisted, whether *Miracle*, or not ; yet being a contingency, the *formality* of a Sign consisted in *Prediction fulfill'd*. Secondly, That the Rule of Tryal by Signs, was but *Secondary*, and subordinate to that of tryal by Natural Religion, *i.e.* a former Law, whether that of *Creation* or *Revelation* after, confirmed and accepted. And all this is plain from *Deut.* 18. and the 13<sup>th</sup> Chapters.

Chap. 18. 22.

First, *When a Prophet speaketh in the Name of the Lord, (i.e. pretends a Revelation,) if the thing follow not, nor come to pass ; that is the thing which the Lord hath not spoken.* The defect of *Prediction fulfill'd* overthrows the pretences of *Inspiration*, or *Revelation* ; which necessarily argues whatever the materiality of a Sign be, its *\*formality* consists in *Prediction fulfill'd* : Though I allow 'twas often (but not alwaies) in a matter or work miraculous, that what *Omniscience* had said, *Omnipotence* might back ; and awaken the Understanding by the impressions on sense.

\* Jer. 28. 9.  
Ezek. 33. 33.

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Secondly, If a *Sign* or *Prediction* should be fulfill'd, to promote Idolatry, or any thing destructive to Natural Religion, or a former Divine Law reveal'd, *Thou shalt not hearken to the voice of that Prophet, for the Lord your God proveth you.* The meaning is, In matters of *Immorality*, the Case is not to be try'd by the Rule of Signs, but by the primary Rule, that of a former Law, whether in Creation, which we call *Natural Religion*, or in some well-grounded former Revelation, as this of *Moses's* was in respect of all following Prophets; and so the *Gospel* in respect of all New light, &c. Deut. 13. 3, &c.

For whatever has any intrinsecal Evil necessarily adherent, or repugnant to a former Law surely believ'd to be Divine; whatever overthrows *Humanity*, the natural Notions of *Good* and *Evil*, *Truth* and *Falshood*; which is Natural Religion, or the Law of Creation, (upon whose bottoms all Supernatural stands,) let it pretend *Catholicisme* and *Infallibility* on the one hand, or *Spiritual giftedness* and *Inspiration* on the other, 'tis certainly, not Divine, but Diabolical, though strengthened with Signs and Wonders. And 'tis then men are given up to strong delusions to *believe Lies*, when through pretences of Inspiration they have not received the *love* of this Truth, but let go this grand and primary Rule of *Tryal*; for doubtless, were the pretences of new Revelations and Inspirations examin'd closely by this Rule, and observ'd how they overthrow Natural Religion, or the plain Maxims and Duties of Christians; it would discover the Impostures of *Popery*, *Fanaticism*, *Mahometism*, as well as *Gentilism*.

But what pretends to Prophetical Revelation, or to be God's Will; being not peccant against this first Rule; and is confirm'd with Signs, or *Prediction* fulfill'd; must be allowed to be Divine, as having the *Seal of God* annext; and no mark left to discern the counterfeit by; which is

Isai. 44. 25, &c. a case *Omnipotent* and *Omniscient Truth* is concern'd to look to.

It will perhaps be demanded, if this be so. How could the several Ages of the World make Tryal of the *Spirit of Prophecy* in its Testimony to *Jesus*, seeing they liv'd not to see the predicted Signs fulfilled?

To which I Answer, They liv'd to see and know other Signs or Predictions fulfill'd, which the same *Spirit of Prophecy*, in connexion to the Testimony of *Jesus*, had foretold; and that was sufficient. *Ex.gr.*

The *Deluge* was sign sufficient to *Noah* and all his Posterity till *Abraham's* daies: *Isaac's* Birth was so to *Abraham*, the *Egyptian* Bondage and Delivery precisely foretold to *Abraham*, was so to *Jacob*, and his Posterity, till *Moses* and the Prophets arose, and then there wanted none till *Christ's* time, as might be easily shew'd.

So that in every Age God submitted to Tryal that *Spirit of Prophecy* that gave Testimony to *Jesus*, by such Events or Predictions fulfill'd, as peculiarly concern'd

the sight or experienc'd knowledge of those Ages: \* and from hence 'twas reasonable they should conclude, That the same *Spirit* would not miscarry in its Testimony to *Jesus*, or the *Messiah* promised, and so particularly decipher'd. And this was the foundation of *Patriarchal Religion*, so far as 'twas Supernatural, i. e. of their † Faith, as St. *Paul* calls it, *Heb. 11.*

From all which I hope I may conclude, that the *Spirit of Prophecy* in this sence, is *THE* Testimony of *Jesus*; as being that Tally could not be counterfeited (like the *Roman Ancile* by *Mamurrinus*) without disco-

\* Nam quæ melior & validior ratio de rebus talibus redditur, quàm cum Omnipotens ea facere perhibetur, & Facturus dicitur; quæ prænuñciasse Ibi legitur, Ubi alia multa prænuñciavit, quæ Fecisse monstratur? Aug de Civit. lib. 21. cap. 7.

† 1 Pet. 1. 10, 11, 12. περισσώδεις, v. 10. τὸ ἐν αὐτοῖς πνεῦμα καὶ ἡ προφητεία, τὰ εἰς Χριστόν, &c. v. 11. Ὅτις ἀπεκαλύψθη ὅτι ἐν αὐτοῖς, ἡμῶν δὲ ἀποκάλυψεν αὐτὰ, ἀπὸ τοῦ ἀποκάλυψαι ὑμῶν, &c. v. 12. where Prediction and Revelation are distinguished in the Spirit of Prophecy; for the Revelation was, v. 12 in the things they ministered, (or the same Gospel to us and them, *Heb. 4. 2.*) the prediction was, in testifying beforehand, v. 11. προφητεία, v. 11.

discovery by the easie Rules of Tryal : whereas to me all the other Testimonies without this seem liable to it.

And I am perswaded my freedom in saying so will not be esteemed impious by him, that considers St. *Peter* has said as much before me, who recognizing the Father's Voice, which he himself heard on the Holy Mountain, yet immediately subjoyns, *We have also a more sure word of Prophecy*; i.e. more sure than a Voice from Heaven. 2 Pet. 1.18.18.

For the question is not, which is surer in itself; the *Father's Voice* on Mount *Tabor*, or the *Spirits of Prophecy* in the *Scripture*? but, which is surer unto us in the way of our discerning? The one I conceive cannot be counterfeited without discovery, but may not the other? for a Voice in the Air from a good Angel has been heard, why then not from a bad one? We have no Rules of Tryal, that I know of, for the one; as I have shew'd we have for the other; therefore that other is *surer to us*.

And to evidence this further, 'tis observable, That the Father witnessing refers to the Son; *hear him*: and the Son witnessing refers to the Spirit of Prophecy; *Search the Scriptures*, ἐκτίναξίς τὴν αἰ μαρτυρίαν μετ' ἐμοῦ, *They are they that testify of me*; which is as much as I affirm from the ἡ μαρτυρία in the Text, the *Spirit of Prophecy* is eminently *The Testimony*. Matt. 17. 9.  
Joh. 5. 39.

So that of the *Three* that bear record in Heaven; to *Us*, the *Spirit of Prophecy* is the Test of the others, as being that which cannot be counterfeited, but may be discovered by the easie Rules of Tryal.

And as for those *Three* on Earth, *the Spirit, the Water, and the Blood*, i.e. as they are generally interpreted, Christ's Miracles wrought by the *Spirit of Power*; his Holiness and Purity denoted by the *Water*; and his Constancy to death imply'd by the *Blood*: It may well be scrupled, whether they may not all be so far counterfeited, that



that without other Considerations, they may not alwaies by us be discerned, whether they attest a Divine Revelation, or Imposture.

For First, *Holiness* and *Purity* is a garb Hypocrites may put on so artificially, that it may not be in our power to detect it.

Secondly, *Constancy to death*, is but what a strong delusion may animate a man to; if it be but of the right *Roman* temper, and *Jesuitical* mettall; which the Instances of our Age surely have evinc'd.

Thirdly, The *Spirit of Power*, i.e. *Miracles*, though I grant a *divine Testimony* in itself, yet may not alwaies be so to us; because not subjected to such easie Rules of Tryal, as the *Spirit of Prophecy* is. For how far sensible Nature may be under the power of Art, or the Agency of evil Spirits; who is so skilful as to determine, the most that may be, and the least that is? So that a Beholder may be at a loss, betwixt a true Miracle, and a lying Wonder, and not know who to believe, *Moses*, or the *Magicians*, till one Party quits the field, and confesses the *Finger of God*.

I am sensible, the Common Opinion presses me most with this Objection, as if my Doctrine evacuated the conviction of our Saviour's *Miracles*, and patroniz'd the *Jews Infidelity*, in not believing for the Works sake.

But, as has been observ'd by a Judicious Man, this is a mistake, for the *Jews* had a certain Rule of Tryal, whereby to discern that the Works of Jesus were wrought in God, and not in *Beelzebub*; and that Rule was no other than the *Spirit of Prophecy*, which (like the Light) as it Self-evidently manifests its own Divinity; so by its Illustration it manifests other things: which *Spirit of Prophecy* in the Old Testament (those Oracles committed to the *Jews*) had foretold that the *Messiah*, so born, so qualified, so circumstantiated as *Jesus*, and none other  
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Dr. Jackson.

Rom. 3. 2.

ever was, should do these particular Works of wonder. So that the Miracles of Christ were to them truly *Signs*, and therefore convictive; not solely because Divine operations, (for that was the question,) but because they were Contingencies determinately foretold.

And this is plain from our Saviour's Answer to the *Pharisees*, requiring a *Sign*, *Matt. 16. 3. Can ye not discern the signs of the times?* or as *St. Luke, This time, Chap. 12. 56.* where in *St. Luke* Christ adds, as awakening their Common reason; *Yea, why do you not of your selves judge what is right?* which argues that they had a Rule to judge by, *i. e.* why do ye not of your selves, without my granting your request of a *Sign*; judge out of the Prophets that I am the *Messiah*? *The works that I do in my Father's Name bear witness of* John 5.36. *me, i. e.* who I am. Why, how? the Answer Christ made to *John the Baptist* Disciples, *Matt. 11. 4.* resolves it, *Go tell John what ye see and hear, the blind see, the lame walk, &c. i. e.* Go tell him that *Isaiab's* Prophecy you see is fulfilled by me, *Isai. 35. 6.* and *61. 1.* and then let him and you consider, who I am. Where Christ to that grand Question, which was the *Pharisees* as well as *John's*, in answer produceth the *Testimony* of the *Spirit of Prophecy*; and hereby he proved his works to be Divine, or that he was sent by the *Father*, as he himself speaks; and then I allow most unquestionable and demonstrative Convictions. And why was not this that which aggrandiz'd their Sin into *blasphemy* against the Holy Ghost, *Matt. 12.?* that they wilfully withstood the Convictions, not only of the *Spirit of Power*, but of *Prophecy* too,  
of

ALL *Christ's* Miracles were Signs to the *Jews*, because presignified by the Prophets whom the *Jews* believed; and in the Economy of Grace, the *Messiah* was therefore sent to that People first, who had the Records of the *Spirit of Prophecy*; I am not sent but to the lost sheep of the House of Israel: Why? Mankind had as much interest in him as they; but the most satisfactory, convictive way of propagating his Faith to Mankind, was from them; which is the reason it was to be preach'd to all Nations, Beginning from Jerusalem, *Luke 24. 46.*

of which latter, they were such competent Judges, whatever they were of the former.

Nay, 'tis further observable in this matter, that after Jesus had prest the *Jews* with the *two* first Witnesses in Heaven, *viz.* the *Father's Voice* and the *Son's Miracles*. *Joh. 5. 36, 37.* he finally laies the stress of his Convictions on the Writings of the Prophets; *Had ye believed Moses, ye would have believed me, for he wrote of me, i.e.* the grand Witness I appeal to at the bar of mens Judgment, is the Spirit of Prophecy in the *written Records*, *Search the Scriptures*: and all this to prove what Christ had said, *v. 30.* that the *Father sent him*. Where, after all the other Testimonies produc'd, he finally relies upon the Spirit of Prophecy; *But if ye believe not his writings, how shall ye believe my words*: where Jesus himself plainly acknowledgeth, That in humane Judgment the test both of his Words and Works, and all his Pretensions of Divine mission (mentioned *v. 30, &c.*) was the *Spirit of Prophecy* as predicting.

So that I see not but we may conclude without any derogation, That Christ's Miracles receiv'd the force of their conviction from the *Spirit of Prophecy*, not of *Power* only: and so the Apostles Miracles did too; for as Christ's Miracles were determinately *foretold* by *Moses* and the Prophets, so the Apostles Miracles were by Christ. Both were Signs, *i. e.* foretold Christ's Works in all the Old Testament; the Apostles, *Mark 16. 17. These Signs shall follow them*; and elsewhere.

And this was the Gospels Confirmation, *God bearing them witness both with Signs and Wonders, and divers Miracles, and gifts of the Holy Ghost*: The first of Signs, convictive, as being the Testimony of *Omniscient Verity*; the second of *Miracles*, awakening the Senses (and thereby the Understanding) to consider that Conviction, as the force of *Omnipotence* most effectually in this dull state

Joh. 5. 46,

v. 39,

v. 47.

Heb. 2. 3, 4.



state can: the last, of *Gifts*, as qualifying the Gospels Ministers to so difficult an employment.

Lastly, After all their Miracles, both *Jesus*, and his Apostles back their Doctrine with this Testimony of the *Spirit of Prophecy*, and hang the weight of their Convictions thereon; *This is that which was spoken, or thus it is written*, throughout all the New Testament. And I think 'tis most remarkable, That after all possible satisfaction given to their Senses, Christ proves the truth of his *Resurrection* from this Testimony; and 'tis spoken *signanter*. Then opened he their understandings, that they might understand the Scriptures (i.e. he explain'd the Scriptures intelligibly to them,) and said unto them, *Thus it is written, &c.* Luk. 24. 45, 46.

From all which consider'd I may conclude this first Reason, why the *Spirit of Prophecy* is *The Testimony*, because 'twas that Tally could not be counterfeited, (given therefore to prevent delusions) for the Rules of Tryal were easie and certain: and no Divination could bear the test, but what had the *Spirit of God* its Author, or else deserv'd not the name of *Prophecy*.

Secondly, 'Tis *The Testimony*, because all Ages are under its conviction equally, more than they are of any others, abstracting from this. And my reason is, because this Testimony is *permanent*, and the rest, without this, are *transient*; though this adjoyned makes even them permanent too. *Ex.gr.*

1. The *Father's Voice* (as I remember) was only heard at the Baptism, and Transfiguration of *Jesus*.

2. The *Word* incarnate was personally present, only in the Daies of *Augustus* and *Tiberius*.

3. The Holy Ghost's *Visible descent* was but once at *Jordan*, and once at *Jerusalem*, the Day of *Pentecost*. And these (as generally interpreted) are the *Three in Heaven*.

*Heaven.* So likewise for the other *Three on Earth.*

1. *Holiness* or *Moral goodness* is the pretence of every *Philosopher*, a standing and laudable Testimony I confess; and therefore the grand design of *Jesus* was to restore it effectually, which he did by Supernatural helps, whereas others essay'd it by the strength of Nature alone, which after the *Fall* was impossible: so that though *Jesus* in this surpass all Mankind, yet some Rivals have been set up against him, as *Apollonius* by *Hierocles*.

2. To be a *Martyr* for a *Lie*, when a man believes it, 2 Thess. 2. 11. (as the Apostle tells us, *some shall*;) is neither unusual, nor unreasonable.

3. The *Age of Miracles* (excepting the wisdom and conduct of *Providence*, which is not regarded) is worn out, for all the *Legendary* Impostures of that Church that still pretends them.

2 Pet. 1. 19.

1 Pet. 1. 25.

Not ἀβυσσος, but  
πῆμα νεκρῶν.

But that which strengthens all the rest by its connexion with them, *The Testimony of the Spirit of Prophecy*, stands like a fixed Star, to give light to every hour of time; call'd therefore *The more sure Word*, and the *Word of God which abideth for ever*, to which we do well, if we give heed. My meaning is,

*The Old and New Testaments* are standing Witnesses to our Faith in *Jesus*, all Ages may consult these Records, and find the Testimony of the Spirit of Prophecy so interwoven in every part, that it certainly evidenceth their Divinity and Truth.

Can any other Writing be produc'd, that durst attempt to foretel such things, and at such a distance, to confirm any other pretended Revelation, or Institution contradictory to this? or doth not every Event in these answer its prediction? *Ex.gr.*

Is not the dispers'd condition of the *Jewish Nation*, a \* *standing Sign* to all Ages of the World since the Gospels promulgation, and a *permanent Rule* of Tryal laid before all considerative men, that both *Testaments* which foretold it, proceeded from the unerring Spirit of *Omniscience*? Or was there ever any parallel Case to theirs? to continue so many hundred years without any Ty of National Government, and yet not to be lost in the crowd of the Nations where so many mutations have happen'd, nor at all (like the *Ten Tribes*) swallow'd up in their Dispersions as wide as the Universe.

I must not insist upon other permanent Signs confirming the Scriptural Revelation, as the Case of the *Four Monarchies*, the *Conversion of the Gentiles*, and many more foretold in the Old and New Testament, which our Age and others may see fulfilled, and therefore are under the conviction of this *Testimony* equally.

I mean, We of this, and every Age, are under the Convictions of that Revelation which the *Spirit of Prophecy* has attested in the *Scriptures*, (and therefore, because it has so attested;) as much as those who liv'd in the daies of the Prophets, or in the Age of Miracles; for else I see not how *Abraham's* answer to *Dives* is good; nay certainly, Posterity is better enabled to judge of *Prophecy*, than the Age in which it first appear'd. And this, after the Canon of *Scripture* shut up, and universally receiv'd, renders all New light, and extraordinary Inspiration, not only suspected, but perfectly needless.

\* On those words, Psal. 59. 11. *Slay them not, lest my People forget. Scatter them by thy power.* St. Austin applying Them to the Jews, has this excellent remark, *Ne obliti legem Dei, ad hoc de quo agimus testimonium, nihil valerent, quoniam si cum testimonio scripturarum in sua tantummodo terra, non ubique essent; profecto Ecclesia quae ubique est, eos, Prophetiarum quae de Christo praemissa sunt, testes in omnibus gentibus non haberet.* De Civit. lib. 18. cap. 46. And then concludes, *Ideo nihil est firminus ad convincendos quoslibet alienos, si de hac re contenderint: nostrosque fulciendos, si recte sapuerint, quam ut Divina praedicta de Christo, ea proferantur, quae in Judaeorum scripta sunt Codicibus, Quibus avulsis de sedibus proptilis, & propter hoc Testimonium toto Orbe dispersis, Christi usquequaque crevit Ecclesia.* Ibid. cap. 47.



The design of my Discourse is chiefly this, to shew, That the *Spirit of Prophecy* thus explain'd, which so apparently runs parallel to the whole lines of *Scriptural Revelation*, doth most rationally convince us, and all Ages, of the *Divine Truth of that Revelation*.

And if so, we gain two Points, not only of great advantage alwaies, but most needful at this day; when *Christian Religion*, is either look'd out of countenance by *Atheism* and *Scepticism*; or looks itself we know not whither, by the distortions of *Popery* and *Phanaticism*.

The First Point we gain is, To confirm our *Christian Faith* in general upon most rational and accountable grounds, that it may endure the concussions and mutations of the World.

The Second is, To confirm the Divine Authority of the Scriptures in particular, as our *Sure Rule* both of *Faith* and *Duty*, for if we confess (as cannot be deny'd, till some other be produc'd as able) that the *Divine Spirit* was Author of the Predictions in Scripture; what reason can we have against the *Institution of life Reveal'd*? It being in all mens allowance unreasonably unjust, To allow the Testimony of the *Record* in one part that it declares, and not in another; unless we can, better than by bold affirming, prove it in that part corrupted.

To draw these Points out to the greater advantages, let me reflect upon this Discourse, and infer Three things.

First, That the great design of our Merciful Creator in giving this Testimony, is mens conviction in order to the Faith, i.e. the *Obedience of Jesus*. For in its most plentiful effusion, and powerful operation, this was its first grand end, ἐλέγξει, *It shall convince the World*, John 16.18. which, when it has done, the *Revelation* itself becomes the undoubted Rule, as to Believers; but they who disbelieve

believe the whole Revelation, are principally to be convinc'd by this Testimony; which I have asserted to be most demonstrative and satisfactory; and such surely our Saviour thought it himself. *I have told you before, that when its come to pass ye may believe.* Joh. 13. 19. and 16. 4.

Whether then the Unbelievers, who pretend to a *Primogeniture* in Wit and Reason, having this conviction offer'd them under all the advantages of *Predictions fulfill'd*, more than the *Scribes* and *Pharisees* had; as the *Atheists* and *Scepticks* of our Age; may not by ascribing all to a cheat, *sin against the Holy Ghost*, as well as they in *Matt. 12.* is a question I will not absolutely determine in the affirmative; but ought not me thinks to be carried in the negative so *dogmatically*, as by the Authors of our Age it has; who (led, I believe, *Hales, &c.* by their own native tenderness and benignity) have concluded, there's no Meridian for that Sin to appear in, now the Age of *Miracles* is past.

To confirm the *Faith of Jesus*, the Spirit both of *Power* and *Prophecy* was given Believers, as the *Prophets* and *Jesus* foretold: and the manifest effects of this remain unto this day as *foretold*, in the Conversion of the *Gentiles*; nay, all Events by *Jesus*, the Prophetical Writings and Apostolical, *foretold*, answer their Predictions, (to instance in the case of the *Jewish Nation*;) Therefore not only *Jesus* and his *Apostles* had the *Spirit of Prophecy*, but the Revelation or Doctrine by them preach'd is confirm'd by it to be Divine, and that as certainly as the Divine Spirit can *demonstrate*. *St. Paul* saies, it *did demonstrate*, and I think it can, as effectually as any *Mathematician* in the Universe; whence I conclude, 'tis no defect in the Argument, but Brutality in the recipient obstructs its force.

Secondly,

Secondly, I infer, That seeing the design of this *Testimony* was, and is, man's Conviction in order to the *Faith of Jesus*, there is something in man capable of Conviction, even before he can be said to be converted.

Thirdly, Nothing in Man being capable of Divine conviction, but the faculty of *Reason*, I infer, That the *Faith of Jesus* is, and ought to be a *Rational Faith*. For the declining this Proposition has encourag'd men of Parts, and lovers of Pleasures, to decline *Christianity*; or men of weak Reason and strong Imagination, to convert it into an Enthusiastick and Phantastical thing.

And to give this account for the Mysteries of Faith, that the *Prime Verity* has affirm'd them, as 'tis all we can without vanity give in this state: so, if consider'd, 'tis as good and rational as of any other knowledge we pretend to; for 'tis *demonstrable*, that the last resolution of our Knowledge, of all other things, must upon a through scrutiny be into the *First Cause*.

See Job 38. 4,  
5, &c.  
and 24, 25, &c.

Many more than the *Leviathan*, think the want of *Miracles* mitigates the Crime of *Infidelity*, which to me seems but *Dives's* vain opinion; for if men will not believe the Testimony of the *Spirit of Prophecy*, neither will they believe *Miracles*, as being a Conviction that's easier shifted, than this which *considered* is more argumentative; because Reason may with some colour scruple the one, as the *Jews* did, than they can the other, for the proof of which I refer to *John 5.49*.

For I can never conceive that *Miracles* are of any signification, but as they address to Reason to give it satisfaction, *i.e.* as they prove the attestation of the *Divinity*, and argue the Commission to be from God, because his Seal is to it. For, to think that *Miracles* are terminated in the senses, or designs any further upon them, than only to *Excite the Intellect* to a Judicious conclusion,



clusion, is to think that something may be wrought upon a Beast by a *Demonstration*.

Neither is the proper *Mathematical Demonstration*, in Scheme of any signification, as 'tis terminated in sight alone; for then the *Elephant*, that was taught to draw the *Greek Alphabet*, might have been taught as well to *demonstrate*; but as thereby it helps to present convictive Truth to Reason; so that whatever convinceth Reason satisfactorily, attains the end of *Demonstration*. *Pliny, Nat. hist. lib. 8. cap. 3.*

Now all *Divine Revelation*, though usher'd in by sense, (for the stupidity's sake of our dull Understanding, which otherwaies will hardly be awaken'd;) yet ever made its application to Reason; therefore saies the Prophet, *Shew your selves men*, with reference to this very Argument of *Prediction*. *Why do ye not of your selves judge what is right*, saies Jesus. *Pray that we may be delivered from unreasonable men, for all men have not Faith*, saies the Apostle. *Isal. 46. 8, 9, 10.  
Luk. 12. 56.  
2 Thess. 3. 2.*

Neither is this *Pelagianizing* at all; I acknowledge the necessity of God's Supernatural Grace, and that *Faith* is his gift: 'tis possible it may be rejected, but the Arguments that induce to it are most cogent; because of God's making, not our own; what we do, is but to shew our selves men, *i.e.* to exert the Faculties with which he endu'd us in the first Institution of our Nature, and with which he is ever ready to concur by his *Grace*.

So then whatever convinces *Reason* most, confirms *Faith* best, and *Faith* being so confirm'd, is the *highest Reason* in the World; for because its *light* and *discoveries* proceed (as my Reason tells me) from a more unerring *Intellect* than mine own, 'tis most reasonable, that it should supersede all the *opposit* acts of my own Mind, and leaves me no Inquiry, but whether the Spirit of God has said so, or no; which sufficiently discountenances all *Socinianism*. For it will not follow by any Rule of *Reason*,

*Reason*, That things are *therefore* true, or false, because I can, or cannot comprehend them, (this were for our *Reason* to make it self God,) but because they are, or are not attested by the *Prime Verity*; how far soever they may exceed the *Ideal* comprehensions of our own finite Faculties; as the discoveries of *Infinity* necessarily must do, and in these all Christian Mysteries consist.

So that Faith without Reason is fancy, as Reason opposing Faith is phrenzy. For all the Mysteries which Gospel Christianity has made necessary, this is good and sufficient Reason, *God has plainly reveal'd them*, and other matters beside Mysteries, are evidently true from their congruity with our own reasonable minds; as the excellency and goodness of its Precepts, and the nobleness of its End. And now, if upon these grounds we have that due honour for our Christian Faith to assert it *Reasonable* as well as *Holy*; then 'twill follow, That no man of Parts, that's willing to consider (and *Demonstrations* signifie nothing else) the *Testimony of Jesus*, is Irreligious; but he that is *Irrational*.

For no Interest opposit to that of *Jesus* can produce this Testimony, unless it be to its own overthrow. And therefore the grand Interests opposit or destructive to those of *Jesus*, will alwaies dissemble and pretend this Testimony; *Thou art Peter, upon this Rock will I build; To thee I give the Keys, feed my sheep*; so the *Papal* on one hand: or on the other hand (though in truth they are coincident,) *They shall be all taught of God*, and that's Infallible; so the *Enthusiast*.

My meaning is, That which endangers true Christianity, is some Evil within its own Profession or Pale. And though there be a numerous brood of Offenders herein; yet there are Three who mainly threaten that *Religion* amongst our selves, which God's wonderful Providence has preserv'd so long; and we seem solicitous that it might

might be longer ; and they are, in my apprehension, these Three, the *Atheists*, the *Papists*, and the *vicious Protestant*, i.e. the *Unbelievers*, the *Ill-believers*, and the *Ill-livers*, allowing Vice its due latitude.

And these Three serve the mutual designs of one another, though as 'tis very subtil, *Poper*y gets the last advantage ; for *Vice* begets *Atheism*, and *Atheism* at length devolves to *Poper*y : for *Ill-livers*, 'tis their interest to be *Unbelievers*, and they that through the vice of *Opinions* and *Sects* have been alwaies unstable, are very near the brink of this Precipice ; so *Vice* begets *Atheism*. But because to outstrip the *Devil* and not believe at all, is impossible long to continue, and *Religion* in general is so planted in Nature, that it will recur and keep the field ; therefore the most corrupt *Religion* in special, is fittest at last to be chosen ; and so *Atheism* devolves to *Poper*y, and sends so many *Newgate-Converts* to *Tyburne*, as that party boasts of.

But Conviction without bitterness is all the *Application* I shall tender from this discourse, and that particularly to the Three abovesaid.

First, To *Atheism* thus. If the *Scriptural Revelation*, which is the *Christian Institution* be not to be believ'd, nothing in the World is ; for he that considers it as becomes a reasonable man, and yet disbelieves it, rejects the Testimony of the *Prime Verity*, as I prov'd before : And set this aside, let the *Atheist* prove his Senses, or any thing in the World true if he can.

Secondly, To *Poper*y (which is that part of pretended Christianity which is peculiar to them of the present *Roman Communion* and none else.)

I apply the Conviction of this discourse thus.

That if any Religion so call'd, overthrow the foundations of Natural Religion ; as by introducing *Idolatry*, and subverting the common Notions of Good and Evil ;

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then



then by the grand Rule of *trying Spirits*, 'tis most infallibly an Imposture. To make good which Charge against *Popery* in each particular Doctrine or Practice by that Church espoused, as I may not now essay: So I think 'tis sufficient to consider the many bloody Plots it has hatcht to promote it self, and to weigh the whole Doctrine of the *Jesuits Casuistical Divinity*; for never did any pretended Religion so boldly and palpably reflex the common and natural sentiments of Good and Evil, as that has done. And God grant that no Profession amongst our selves by thirsting after New light and Inspiration, pretending to differ from them, may yet symbolize with them in this particular.

Lastly, To the *vicious Protestant*, or Member (as he calls himself) of the *Church Reform'd* the Conviction applies itself; for such an one stands self-condemn'd; a *good Believer* (as he thinks himself) and a *bad Liver*, being one of the greatest absurdities in the World; and may not this be fear'd as much as *Popery*? for that makes but Men, this makes God our Enemy.

We talk much at this day of uniting different Parties joyntly disclaiming *Popery*, and God grant it may succeed to good effect; but if it be an Union in matters of *Faith or Religion*, I hope they'l let us of the *Church of England* by Law establisht, know what *Faith* they are of, as they know ours: For methinks all, or most Differences in the World might be reconcil'd but one, and that's the difference between *Good* and *Evil*; and this indeed is eternally irreconcilable.

The best method then of Uniting us who pretend to the *Reform'd Religion*, is to carry on that part of it which is most needful; not to Reform the Church, but the Members of it, *i.e.* the Evils we are guilty of against the Rules of it: and this is more in Our power than our Governours, else I would not mention it; but then, as

I said before, *Evil* and *Vice* must have its due latitude, which takes in giddy and Enthusiastick Opinions, as well as sensual and sinful practices: for there is a *Falseness* of the *Spirit* as well as of the *Flesh*; I mean, ungovernable Spiritual Pride and Intellectual Debaucheries, as well as Sensual. 2 Cor. 7. 1.

And would all sorts of People joyntly disclaiming *Po-pery*, set themselves sincerely and humbly about this great work of *Reformation*; it would certainly dispose their hearts to the Union of *Charity* and good *Affection*; though it might not in every particular mould their heads into an Unity of *Notion*: And without this Unity in good *Affection*, 'tis strange, if a Church or Kingdom so divided should stand.

In a word, That our *Faith* in Jesus might be Rational and lasting, I have prest the best Argument of *Satisfaction* and *Conviction* I know. That it may work by *Love*, and the *Unity of Christian Affection*, shall be my Prayer, and ought to be all our Endeavours, *Till we all* Eph. 4. 13.  
*come in the unity of the Faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ.*

*Which God of his infinite mercy grant, by directing and succeeding these and all the Ministeries of his Appointment, through the continual Blessings of his Holy Spirit, for the sake of Jesus our Lord; To whom, with the Father and the Divine Spirit, be Praise, and Honour, and Glory eternal. Amen.*

F I N I S.